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three consecutive nights. If this is not done the occupants will be plagued with misfortune and illness.

Some house posts have white crosses painted on them as protection against harmful spirits. A few houses had placed under the entrance ladder a small cross made of a thorny wood (salay). The barrio folk explain that this custom of painting or putting crosses on or near their homes originated shortly before the last war. Tales of a "headless" nun who brought typhoid came to southern Negros from Cebu. This supernatural nun was said to visit a dwelling and call out, "Good evening." If any occupants answered her before the greeting was repeated three times one of the family became ill of typhoid and died. To protect themselves the people started to paint crosses on the posts or to erect one near the house entrance. Houses so "protected" were avoided by the "headless" nun who also did not trouble people with the family name of Cruz (cross).

When these tales reached southern Negros some people in Siaton were said to have built crosses as thick as a man's leg. Even today some people will not answer a "good evening" greeting from a visitor outside their house until it is repeated three times. There is a parallel here with the Spanish custom that once required Filipinos to introduce themselves three times to Spaniards before they were recognized.

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[77]

New Guinea OJ1

Nias OP12

Tagalog OA36

Central Bisayan OA14 ●

I [556 cont.]

775 viewed as having their abodes in specific places, in the air or in
 [769] the water, in the rivers or at mouths of rivers, in rocks, on moun-
 tains, etc. For instance, the souls of the deceased are generally
 imagined as in the vicinity of the places where they formerly
 lived or near the graves. We shall not dwell on this here, because
 we shall find several examples later when we deal with the religions
 of the principal peoples.

The souls and spirits, of course, are conceived as entirely
 incorporeal, although, according to animism, they can temporarily
 enter into one body or another and present themselves as such to
 CB human beings. Besides this conception, there is also the belief
 T that they can assume an animal or human shape or, as among the
 N Batak, can appear as a white cloud, a rainbow, etc. In general
 Ng there is a desire to identify the spirit with one or another object.
 I ● 775 If there happens to be a material object that can be put in a
 769 causal relationship with a phenomenon regarded as the effect of a
 532 spirit, then that object is regarded as the abode of the spirit. If
 there is no such object, then one is created, generally an image.
 We want to mention a few peoples among whom this takes place,
 namely, the Papuans, the Niassans, the Tagalog, the Bisayans
 and those of the Southwestern Islands, etc. They all have the
 custom of representing the souls of the deceased by wooden images.

NC Among the Papuans they are called korwar, have a human
 532 [557] shape, and are one to one and a half feet high. The korwar
 769 is the agent, the medium, by which the Papuan maintains con-
 782 tinuous relations with the soul of a deceased. It is consulted by
 means of this image in case he needs its assistance on one or
 another occasion. Thus, the korwar are to be worshiped if one
 does not want to bring the anger of the soul down on his head.
 To remain on good terms with it, one brings it an offering from
 time to time. This is not fetishism, of course, because it is not
 the korwar that is worshiped, but the soul of the deceased, of
 which the korwar is only the representation. In this case we are
 N on the border between fetishism and spiritism.

769 The images that the Niassans make likewise represent the
 532 souls of the deceased, moko-moko. Like the korwar, they have